

सूक्ष्मचित्रित-पाण्डुलिपि-विवरणपञ्जिका  
Descriptive Catalogue of Microfilmed Manuscripts

दर्शन

खण्ड - 4, भाग - 5

Darśana

Volume - 4, Part - 5



इन्दिरा गाँधी राष्ट्रीय कला केन्द्र

नई दिल्ली

# सूक्ष्मचित्रित-पाण्डुलिपि-विवरणपञ्जिका

## दर्शन

खण्ड - 4, भाग - 5

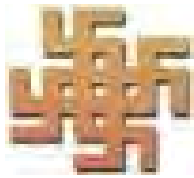
सम्पादक

प्रो० (डॉ०) रमेश चन्द्र गौड़

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डॉ० दीपराज गुप्ता

श्री भरत सिंह राणा



इन्दिरा गाँधी राष्ट्रीय कला केन्द्र

नई दिल्ली

## सम्पादन सहयोगी

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परियोजना सहयोगी

डॉ० पौलोमी दाशगुप्ता

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ई-मुद्रक – मेसर्स मीवान इन्फोटेक प्राइवेट लिमिटेड  
नई दिल्ली

प्रकाशक

इन्दिरा गाँधी राष्ट्रीय कला केन्द्र

जनपथ बिल्डिंग, जनपथ मार्ग, नई दिल्ली-११०००१

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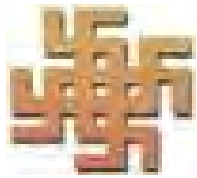
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## प्राक्कथन

मुझे यह बताते हुए हर्ष हो रहा है कि 'आगम-तन्त्र-मन्त्र-यन्त्र' की सूक्ष्मचित्रित मात्रिकाओं की विवरण पञ्जिकाओं के पश्चात् 'दर्शन-गीता-भक्ति-जैन' की विवरण पञ्जिकाओं का ई-प्रकाशन आपके समक्ष प्रस्तुत किया जा रहा है। दर्शन शब्द का अर्थ है 'दृश्यते अनेनेति दर्शनम्' वस्तुतः सत्य का अवलोकन करना दर्शन कहलाता है। आप पुरुषों ने कहा है-

“सिद्धान्तभूतो वेदानामर्थो येन प्रदर्श्यते ।

तद्दर्शनमितिप्रोक्तं सर्वशास्त्रविचक्षणः ।।”

अर्थात् समस्त विश्व-व्यवस्था का आधार आत्मा स्वरूप हैं। मानव-जीवन का चरम लक्ष्य ही इस आत्मा का दर्शन हैं और इस उद्देश्यपूर्ति के लिये प्रस्तुत शास्त्र को ही दर्शनशास्त्र कहते हैं।

भारतीय दर्शन की उत्पत्ति आध्यात्मिक असंतोष से हुई है। यहाँ के दार्शनिकों ने संसार को दुःखमय माना है। भारतीय दार्शनिक संप्रदायों में वेदों की प्रामाणिकता के प्रति आस्था और अनास्था के आधार पर दर्शन के दो भेद हैं आस्तिक और नास्तिक। जन साधारण की दृष्टि से ईश्वर में विश्वास रखने वाला आस्तिक और ईश्वर में आस्था न रखने के कारण नास्तिक कहलाता है। प्राचीन दृष्टिकोण से वेद द्वारा प्रतिपादित सिद्धान्तों को प्रामाणिक तथा सत्य मानने वाला आस्तिक है, उसके विपरीत वेद विरोधी व उसमें श्रद्धा न रखने वाले को नास्तिक कहते हैं (नास्तिको वेदनिन्दकः)।

अज्ञान ही मनुष्य के समस्त दुःखों, क्लेशों का कारण हैं। दर्शन का उद्देश्य मनुष्य को दुःख से, अज्ञान से, मुक्त कराना है। इसी उद्देश्य की प्राप्ति हेतु 'दर्शन-गीता-भक्ति-जैन' की विवरण पञ्जिकाओं के प्रकाशन का कार्य सभी विद्वत् समुदाय के लिए प्रासंगिक एवं उपयोगी सिद्ध होगा ऐसी कामना करता हूँ ।

डॉ० सच्चिदानन्द जोशी

सदस्य सचिव

## आमुख

इन्दिरा गाँधी राष्ट्रीय कला केन्द्र के संदर्भ पुस्तकालय में अनेक हस्तलेखागारों से संगृहीत सूक्ष्मचित्रित संस्कृत आदि प्राच्य भाषाओं की लगभग तीन लाख पाण्डुलिपियों की विवरण पत्रिका के सम्पादन का कार्य निरन्तर प्रगति की ओर अग्रसर है। इन पाण्डुलिपियों की विवरण पत्रिका के प्रथम खंड 'वेद' के चार भाग (संहिता, ब्राह्मण, आरण्यक और उपनिषद्) तथा द्वितीय खण्ड षड् वेदाङ्गों (शिक्षा, व्याकरण, छन्द, ज्योतिष, निरक्त और कल्प) का भी (भाग 1-13) ई-बुक माध्यम से तथा तृतीय खण्ड 'आगम-तन्त्र-मन्त्र-यन्त्र' का भी (भाग 1-5) ई-बुक रूप में प्रकाशित हो चुका है। अब आप सभी विद्वद् समुदाय के सम्मुख 'दर्शन-भक्ति-गीता-जैन' की विवरण पत्रिकाओं का ई-प्रकाशन प्रस्तुत किया जा रहा है। दर्शन शब्द की निष्पत्ति 'दृश्' धातु से हुई है जिसका तात्पर्य है -'देखना' अर्थात् दर्शन साक्षात् ज्ञान की प्राप्ति का एक माध्यम है। संक्षेप में कहें तो दर्शन निष्पक्ष, बौद्धिक एवं सर्वांगीण ज्ञान की प्राप्ति का तार्किक प्रयास है। भारतीय दर्शन के अनुसार जीवन का प्रत्येक क्षण दुखत्रय (आध्यात्मिक, आधिभौतिक और आधिदैविक) की स्थिति के कारण व्यथित रहता है। इन्हीं दुखों की निवृत्ति की जिज्ञासा एवं चिंतन-मनन ने भारतीय दर्शन को जन्म दिया। भारतीय दर्शनशास्त्र दो श्रेणियों में विभक्त हैं- वैदिक अर्थात् आस्तिक और अवैदिक अर्थात् नास्तिक। भारतीय दार्शनिक विचारधारा में आस्तिक दर्शन वह है जो आत्मतत्त्व के समर्थन में वेद सम्बद्ध तर्कों का आश्रय लेता है। इसके विपरित नास्तिक दर्शन जो अपनी विचार पद्धति में वेद विरोधी तर्कों को भी स्थान देता है।

**आस्तिक दर्शन 6 हैं-** सांख्य, योग, न्याय, वैशेषिक, वेदान्त, मीमांसा। इन 6 के समूह को षड्दर्शन कहते हैं। बौद्ध, जैन व चार्वाक ये तीन नास्तिक दर्शन कहे जाते हैं क्योंकि ये वेद में विश्वास नहीं रखते।

**सांख्य दर्शन :** भारतीय दर्शन में सांख्य सबसे प्राचीन है। इस दर्शन के सिद्धान्त कई उपनिषदों में प्राप्त होते हैं। कपिलमुनि इस दर्शन के प्रवर्तक हैं। सांख्य शब्द संख्या शब्द से उत्पन्न है क्योंकि यह दर्शन 24 या 25 तत्त्वों का प्रतिपादन करता है। महाभारत में सांख्य दर्शन के एक मत के अनुसार तत्त्वों की संख्या 24 है -

**संख्या प्रकुर्वते चैवं प्रकृतिञ्च प्रचक्षते ।**

**तत्त्वानि च चतुर्विंशत् तेन सांख्यं प्रकीर्तितम् ।**

ईश्वरकृष्ण अपने सांख्यकारिका ग्रन्थ में 25 तत्त्वों को स्वीकर करते हैं - **पाँच कर्मेन्द्रियाँ** (हस्त, पाद, वाणी, मलद्वार तथा जननेन्द्रियाँ) **पाँच ज्ञानेन्द्रियाँ** (नेत्र, जिह्वा, नासिका, त्वचा और श्रोत्र) **पाँच तन्मात्राएँ** (रूप, रस, गंध, स्पर्श तथा शब्द) **पाँच महाभूत** (पृथ्वी, जल, तेज, वायु और आकाश) पुरुष, प्रकृति, महद् या बुद्धि, अहंकार तथा मन। इस प्रकार 25 तत्त्वों की सहायता से संसार का निर्माण होता है।



सांख्य दर्शन के सत्कार्यवाद, प्रकृति, पुरुष, तत्त्व, आदि कुछ महत्त्वपूर्ण सिद्धान्त हैं सत्कार्यवाद सांख्य दर्शन का मूलभूत और सबसे अधिक महत्त्वपूर्ण सिद्धान्त है। इसके अनुसार कार्य कारण में अव्यक्त रूप से हमेशा ही विद्यमान रहता है। कारण सामग्री द्वारा वह अव्यक्त रूप से व्यक्त रूप में आता है। सत्कार्यवाद के दो भेद हैं-परिणामवाद और विवर्तवाद। परिणामवाद से तात्पर्य है कि कारण वास्तिक रूप में कार्य में परिवर्तित हो जाता है जैसे तिल तेल में, दूध दही में रूपान्तरित होता है। विवर्तवाद के अनुसार परिवर्तन वास्तविक न होकर आभास मात्र होता है जैसे- रस्सी में सर्प का आभास होना। वस्तुतः विवर्तवाद अद्वैत वेदान्त की मान्यता है।

**योग :** योग सनातन की प्राचीन सम्पत्ति है। ऋषियों की ज्ञान उत्पत्ति का कारण योग ही माना जा सकता है। योग के अभ्यास से ही मनुष्य अनेक प्रकार की सिद्धियाँ भी प्राप्त कर सकता है। योग शब्द का उल्लेख ऋग्वेद, शतपथ ब्राह्मण और बृहदारण्यकोपनिषद् में प्राप्त होता है। वेद में इस शब्द का प्रयोग घोड़े को वश में करने के अर्थ में हुआ है परन्तु बाद में लाक्षणिक रूप में इसका अर्थ मन और इन्द्रियों को वश में करने के अर्थ में ले लिया गया। महर्षि पाणिनि के अनुसार इस शब्द की व्युत्पत्ति युज् समाधौ या युजिर् योगे से हुई है। वर्तमान में इसका प्रयोग आत्मसंयम द्वारा चित्तवृत्तियों का निरोध करने में है। **“योगश्चित्तवृत्तिनिरोधः।”**

योग दर्शन के आचार्य पतञ्जलि थे। यह दर्शन कपिल मुनि के सांख्य दर्शन से कुछ मिलता-जुलता है। महाभारत में इन दर्शनों को एक-दूसरे का पूरक माना है। सांख्य दर्शन सिद्धान्त (Theory) का प्रतिपादन करता है तो योगदर्शन व्यवहारिक (Practical)। योगदर्शन के अनुसार इस संसार में दुःख ही दुःख हैं। उस दुःख से मुक्ति योग द्वारा हो सकती है परन्तु मोक्ष प्राप्ति के लिए योग परमावश्यक है। योग दर्शन ईश्वर में निर्विवाद आस्था रखने के कारण 25 तत्त्वों को स्वीकार करता है। इसे सेश्वर सांख्य भी कहते हैं।

महर्षि पतञ्जलि द्वारा प्रतिपादित योग के आठ अंग हैं-

1. **यम :** सत्य, अहिंसा, अस्तेय अर्थात् चोरी ना करना, ब्रह्मचर्य अर्थात् विषय वासनाओं से दूर रहना तथा अपरिग्रह अर्थात् लालच ना करना। ये पाँच प्रकार के यम हैं जो शरीर को सबल और शक्तिशाली बनाते हैं क्योंकि सबल मन के लिए सबल शरीर की आवश्यकता होती है।
2. **नियम :** ये भी पाँच हैं- शौच (शारीरिक पवित्रता), संतोष, तप (कठिन व्रत का पालन करना), स्वाध्याय तथा ईश्वर प्रणिधान।
3. **आसन :** योग के सभी आसनों में बैठने का ढंग सबसे महत्त्वपूर्ण है। इनकी संख्या 84 है।
4. **प्राणायाम :** प्राणायाम का अर्थ है श्वास को वश में करना। पूरक, कुम्भक और रेचक प्राणायाम की तीन महत्त्वपूर्ण अवस्थाएँ हैं।
5. **प्रत्याहार :** प्रत्याहार का अर्थ है इन्द्रियों को वश में करना। बाह्य विषयों से इन्द्रियों और मन को विमुख करना प्रत्याहार कहलाता है।

6. **धारणा** : मन को एक विशेष स्थान या वस्तु पर स्थिर करने की क्रिया को धारणा कहते हैं।
7. **ध्यान** : जब धारण द्वारा मन को किसी भी वस्तु पर एकाग्र करके उस वस्तु पर लगातार मनन और चिन्तन किया जाता है, तो उसे ध्यान कहते हैं।
8. **समाधि** : यह योग का अन्तिम सोपान है। जब ध्यान ध्येय वस्तु के आवेश से मानों अपने स्वरूप में शून्य हो जाता है और ध्येय वस्तु के आकार को ही ग्रहण कर लेता है – “तदाकाराकारितचित्तवृत्तिः” तो समाधि का उदय होता है।

**न्याय** : न्यायदर्शन के प्रवर्तक गौतम मुनि हैं। न्याय शब्द ‘नी’ धातु से निष्पन्न है। न्याय शब्द का अर्थ है – “नियमेन ईयते” अर्थात् जिसकी सहायता से किसी निश्चित सिद्धान्त पर पहुंचा जा सके उसे न्याय कहते हैं। कौटिल्य ने अपने अर्थशास्त्र में इसे आन्वीक्षिका विद्या के नाम से पुकारा है।

नैयायिकों के लिए वेद प्रमाण हैं। इस दर्शन की विशेषता यह है कि यह सभी बातें तर्क और विश्लेषण की सहायता से प्रमाणित करता है। न्याय दर्शन की दो धाराएँ हैं – प्राचीन न्याय और नव्यन्याय। प्राचीन का आरम्भ गौतम के न्यायसूत्रों से माना जाता है। प्रमा अर्थात् ज्ञान को प्राप्त करने के लिए न्याय 16 पदार्थों को स्वीकार करता है- प्रमाण, प्रमेय, संशय, प्रयोजन, दृष्टान्त, सिद्धान्त, अवयव, तर्क, निर्णय, वाद, जल्प, वितण्डा, हेत्वाभास, छल, जाति तथा निग्रह स्थान। नव्यन्याय का उदय 12 वीं शताब्दी में गंगेश उपाध्याय द्वारा रचित ‘तत्त्वचिन्तामणि’ से हुआ। इसमें न्यायदर्शन द्वारा सम्मत चार प्रमाणों – प्रत्यक्ष, अनुमान, उपमान तथा शब्द के अङ्ग प्रत्यङ्ग का सूक्ष्म दृष्टि से विवेचन किया गया है। नव्यन्याय के अनुयायी वैशेषिक दर्शन के द्वारा स्वीकृत 7 पदार्थों को ही मानते हैं। ईसा से लगभग चतुर्थ शताब्दी पूर्व गौतम ने न्याय सूत्रों की रचना की। इन सूत्रों पर सबसे प्रसिद्ध और प्रामाणिक वात्स्यायन का भाष्य है।

**वैशेषिक** : इस दर्शन के जन्मदाता कणाद मुनि हैं। कुछ लोग इसे औलूक्य दर्शन के नाम से जानते हैं, क्योंकि इस दर्शन के उद्भावक मुनि का नाम उलूक था, परन्तु भोजन के कुछ कण पर ही निर्वाह करने के कारण उन्हें कणाद कहा जाने लगा। इस दर्शन की मुख्य विशेषता यह है कि परमाणु नित्य हैं और इन्हीं से संसार की उत्पत्ति होती है। इसी विशेषता के कारण यह वैशेषिक दर्शन कहलाया।

इस दर्शन के अनुसार पदार्थ सात हैं- द्रव्य, गुण, कर्म, सामान्य, विशेष, समवाय और अभाव। सम्पूर्ण संसार को इनमें से किसी न किसी श्रेणी के अंतर्गत रखा जा सकता है। कणाद मुनि ने छह पदार्थों का उल्लेख किया है। अभाव को बाद में जोड़ दिया गया। पदार्थ की व्युत्पत्ति पद और अर्थ से हुई है। जिस पद का कुछ अर्थ हो वह पदार्थ है। संसार की सभी वस्तुओं को हम किसी न किसी नाम से पुकारते हैं अथवा इनका कुछ न कुछ अर्थ निकलता है। अतः वे सभी वस्तुएँ पदार्थ हैं। इस दर्शन का साहित्य अपेक्षाकृत कम है। 300 ई.पू. के लगभग कणाद मुनि ने वैशेषिक सूत्र लिखे। प्रशस्तपाद ने इन सूत्रों पर धर्म सङ्ग्रह नामक भाष्य लिखा जो वैशेषिक दर्शन के लिए अमूल्य उपहार हैं।

**वेदान्त** : इस दर्शन को उत्तर मीमांसा और ब्रह्म मीमांसा भी कहते हैं। वेदान्त दर्शन भारतीय अध्यात्मशास्त्र का मुकुटमणि समझा जाता है। वेदान्त का अर्थ है – वेदों का अंतिम भाग। वस्तुतः उपनिषद् वेदों के अंतिम भाग है। अतः इन्हें वेदान्त के नाम से अभिहित किया जाता है। परन्तु उपनिषद् अनेक हैं और कई स्थानों पर इनके सिद्धान्तों में भी भिन्नता दृष्टिगोचर होती है। वेदान्त दर्शन के मुख्य आधार बादरायण के ब्रह्मसूत्र हैं। बादरायण ने इनकी रचना सभी उपनिषदों के मतों में एकता स्थापित करने के उद्देश्य से की। किन्तु ये सूत्र दार्शनिक दृष्टिकोण से इतने संक्षिप्त हैं कि किसी भी भाष्य के बिना इनका अर्थ स्पष्ट नहीं होता। यही कारण है कि इन सूत्रों के व्याख्याकारों ने विभिन्न प्रकार से व्याख्या की। फलस्वरूप कुछ नये सम्प्रदाय बन गये, जिनमें से चार सम्प्रदाय निम्नलिखित हैं—

1. **अद्वैत** : वेदान्त के इस मत के प्रवर्तक जगद्गुरु शङ्कराचार्य हैं। इस मत के अनुसार ब्रह्म ही एक मात्र सत्य है। जगत् की सत्ता मिथ्या है। ब्रह्म एवं जीव एक है पर अज्ञान के कारण अलग-अलग दिखाई देते हैं। “**ब्रह्म सत्यं जगन्मिथ्या जीवो ब्रह्मैव नापरः**” यही संक्षेप में अद्वैतवाद का सिद्धान्त है।
2. **द्वैतवाद** : वेदान्त के इस मत का प्रवर्तक का नाम मध्वाचार्य है। उनके अनुसार जीव और ब्रह्म दो हैं। इन दोनों में कभी भी एकता नहीं हो सकती। अतः इसे द्वैतमत के नाम से जाना गया है।
3. **शुद्धाद्वैत** : वल्लभाचार्य इस मत के प्रवर्तक हैं। इनके अनुसार ब्रह्म सगुण भी है और निर्गुण भी। यह संसार का कारण है। जीवात्मा और ब्रह्म में अन्तर ब्रह्म की इच्छा से है, माया या अज्ञान के कारण नहीं। अतः इनका मत शुद्धाद्वैत के नाम से जाना जाता है।
4. **विशिष्टाद्वैतवाद** : इस मत के प्रवर्तक रामानुजाचार्य हैं। उनकी दृष्टि में ईश्वर सब गुणों से युक्त है। ब्रह्म सगुण ही होता है। निर्गुण ब्रह्म नहीं होता। जीव और जगत् ईश्वर के ही दो रूप हैं। यह मत जीव तथा जगत् रूप विशेषणों से युक्त हैं, अतः इस मत को विशिष्टाद्वैत का नाम दिया गया है। सर्वप्रथम बादरायण ने ब्रह्मसूत्र लिखे। इन सूत्रों पर शङ्कर ने अपना भाष्य लिखा। ये ब्रह्म सूत्र और इन पर लिखा हुआ शङ्कर भाष्य ही वेदान्त दर्शन की आधारशिला है। वेदान्त दर्शन भारतीय दर्शन का मुकुटमणि है। उसके बारे में यह कहना उचित है कि-

**“तावद् गर्जन्ति शास्त्राणि जम्बूका विपिने यथा ।**

**न गर्जति महाशक्तिः यावद् वेदान्तकेसरी ।।”**

**मीमांसा** : यह दर्शन धर्म की प्रकृति और परम तत्त्व ब्रह्म दोनों का ही वर्णन करता है। यह दर्शन पूर्व मीमांसा और उत्तर मीमांसा दो भागों में विभक्त है। पूर्व मीमांसा का संबंध कर्मकाण्ड से है और उत्तर मीमांसा का झुकाव ज्ञानकाण्ड की ओर रहता है। मीमांसा दर्शन के अनुसार वेद का प्राकट्य स्वयं

ब्रह्मा द्वारा माना जाता है। अतः वेदों की प्रामाणिकता पर किसी प्रकार का संदेह करना अज्ञानता है। उनके अनुसार वेद मनुष्य को कोई ना कोई कर्म करने के लिए प्रेरित करते हैं। मीमांसक कर्म को ही सबसे प्रधान मानते हैं। इसी कारण पूर्व मीमांसा को कर्म मीमांसा भी कहा जाता है। मीमांसा दर्शन के आधार जैमिनी सूत्र हैं। यद्यपि जैमिनी को ईश्वरवादी सिद्धान्तों के आचार्य के रूप में स्वीकार किया गया है, तथापि पूर्व मीमांसा में ईश्वर का महत्त्वपूर्ण स्थान प्राप्त नहीं होता।

इसके विपरित उत्तर मीमांसा अथवा वेदान्त दर्शन उपनिषदों के ब्रह्म तथा अद्वैतवाद का प्रतिपादन उचित रूप से करता है। प्रमा अथवा वास्तविक ज्ञान प्राप्त करने के साधनों को प्रमाण कहते हैं। जैमिनी के अनुसार प्रत्यक्ष, अनुमान और शब्द ये तीन प्रकार के प्रमाण हैं। प्रभाकर ने इसमें उपमान और अर्थापत्ति जोड़ दिए। तत्पश्चात् कुमारिल भट्ट ने अनुपलब्धि नामक छटा प्रमाण और जोड़ दिया। इस प्रकार मीमांसा दर्शन छह प्रमाण मानता है। इस दर्शन का मूल ग्रन्थ **मीमांसासूत्र** हैं।

**नास्तिक दर्शन :** भारतीय दर्शन पर वेद का प्रभाव दो प्रकार से पडा है। कुछ वेद को मानते हैं और कुछ वेद को नहीं मानते। इन्हीं वैदिक संस्कृति के विरुद्ध जो प्रतिक्रियाएँ हुई उनमें चार्वाक, बौद्ध तथा जैन आदि नास्तिक दर्शनों की उत्पत्ति हुई। ये सभी वेद को प्रमाण नहीं मानते थे।

**चार्वाक :** अवैदिक दर्शनों में प्रथम चार्वाक का नाम लिया जाता है। यह एक भौतिकवादी दर्शन है। इस दर्शन के अनुसार जड़ तत्त्व या भौतिक तत्त्व की ही अन्तिम सत्ता है। यह मात्र प्रत्यक्ष को ही प्रमाण मानता है तथा पारलौकिक सत्ताओं को यह सिद्धान्त स्वीकार नहीं करता है। सर्वदर्शनसङ्ग्रह में चार्वाक के मत से सुख ही इस जीवन का प्रधान लक्ष्य है। स्त्री, पुत्र और अपने कुटुम्बियों से मिलने तथा उनके द्वारा दिये जाने वाले सुख ही सुख कहलाते हैं। उनका आलिङ्गन करना ही पुरुषार्थ है, संसार में खाना-पीना और सुख से रहना चाहिए। इस दर्शन में कहा गया है कि-

**यावज्जीवेत् सुखं जीवेद् ऋणं कृत्वा घृतं पिबेत् ।**

**भस्मीभूतस्य देहस्य पुनरागमनं कुतः ॥**

**बौद्ध :** बौद्ध धर्म के प्रवर्तक गौतम बुद्ध थे। वे बचपन में सिद्धार्थ कहलाते थे। जरा-मरण के दृश्यों को देखने से उनके मन में यह विश्वास पैदा हुआ कि संसार में केवल दुःख ही दुःख है। अतः दुःख से मुक्ति पाने के लिए इन्होंने संन्यास ग्रहण किया। अनेक वर्षों की अखण्ड साधना के परिणाम स्वरूप ये बोधि(पूर्ण ज्ञान) प्राप्त बुद्ध कहलाये। महात्मा बुद्ध ने भी अपने धर्म का प्रचार मौखिक रूप से ही किया। इनके उपदेशों का सङ्ग्रह जिन ग्रन्थों में हैं वे त्रिपिटक कहे जाते हैं। त्रिपिटकों के अन्तर्गत विनयपिटक, सुत्तपिटक तथा अभिधम्मपिटक हैं। विनयपिटक में सदाचार के नियमों का, सुत्तपिटक में दृष्टान्तों के साथ उपदेशों का, तथा अभिधम्मपिटक में दार्शनिक विषयों का विवेचन हुआ है। कालान्तर में महात्मा बुद्ध के अनुयायियों की संख्या बहुत अधिक बढ़ गई और वे वैभाषिक, सौत्रान्तिक, योगाचार और माध्यमिक आदि चार सम्प्रदायों में विभक्त हो गये।

**जैन :** महावीर स्वामी द्वारा प्रतिपादित जैन दर्शन नास्तिक दर्शनों में एक महत्वपूर्ण स्थान रखता है। जैन आचार संहिता तो विश्वदर्शन साहित्य की अमूल्य निधि है। जैन मत के प्रवर्तक तीर्थंकर कहलाते हैं। ऋषभदेव इस परम्परा के प्रथम तीर्थंकर माने जाते हैं तथा महावीर 24वें एवं अन्तिम तीर्थंकर के रूप में समादृत हैं। वे गौतम बुद्ध के समसामयिक थे। तीर्थंकरों को जिन भी कहते हैं क्योंकि इन्होंने राग-द्वेष को जीतकर निर्वाण प्राप्त किया है। जैनों के दो सम्प्रदाय प्राप्त होते हैं – श्वेताम्बर तथा दिगम्बर। इन दोनों सम्प्रदायों में मूल सिद्धान्तों में भेद नहीं है बल्कि उनका भेद आचार-विचार सम्बन्धी कुछ गौण बातों को लेकर है। तीर्थंकरों के अनुसार बन्धन मुक्ति हेतु तीन उपायों की आवश्यकता है - 1. सम्यक् दर्शन अर्थात् जैन महात्माओं के उपदेशों के प्रति श्रद्धा का भाव, 2. सम्यक् ज्ञान अर्थात् उनके उपदेशों का यथार्थ बोध, 3. सम्यक् चरित्र अर्थात् नैतिक नियमों के अनुकूल आचरण। इस दर्शन में सात तत्त्व माने गये हैं— जीव, अजीव, आस्रव, बन्ध, संवर, निर्जर तथा मोक्ष। जैन दर्शन का ध्येय है – आध्यात्मिक अनुभव।

**गीता :** महाभारत के युद्ध आरम्भ होने से पहले भगवान श्री कृष्ण ने अर्जुन को जो उपदेश दिया वह श्रीमद्भगवद्गीता नाम से प्रसिद्ध है। यह महर्षि वेदव्यास कृत महाभारत ग्रन्थ के भीष्मपर्व का अङ्ग है। भारतीय परम्परा के अनुसार गीता का स्थान वही है जो उपनिषद् और धर्मसूत्रों का है। उपनिषदों को गौ(गाय) और गीता को उसका दुग्ध कहा गया है। इसका तात्पर्य यह है कि उपनिषदों की जो अध्यात्म विद्या थी, उसको गीता सर्वांश स्वीकार करती है। गीता में 18 अध्याय और 700 श्लोक हैं। प्रथम अध्याय का नाम **अर्जुनविषादयोग** है। यह गीता के उपदेश का विलक्षण नाटकीय रंगमंच प्रस्तुत करता है जिसमें श्रोता और वक्ता दोनों ही कुतूहल शान्ति के लिए नहीं वरन् जीवन की प्रगाढ़ समस्या के समाधान के लिए प्रवृत्त होते हैं। द्वितीय अध्याय **सांख्ययोग** है। इसमें जीवन की दो प्राचीन परम्पराओं का तर्कों द्वारा वर्णन आया है। **कर्मयोग** नामक तीसरे अध्याय में अर्जुन ने सांख्य और योग के विषय में प्रश्न किया है। **ज्ञान-कर्म-संन्यास योग** नामक चतुर्थ अध्याय में बताया गया है कि ज्ञान प्राप्त करके कर्म करते हुए भी कर्मसंन्यास का फल किस उपाय से प्राप्त किया जा सकता है। यहीं गीता का प्रसिद्ध आश्वासन है जब-जब धर्म की हानि होती है तब-तब मनुष्य के बीच में भगवान का अवतार होता है, अर्थात् भगवान की शक्ति विशेष रूप से मूर्त होती है-

यदा यदा हि धर्मस्य ग्लानिर्भवति भारत ।

अभ्युत्थानमधर्मस्य तदात्मानं सृजाम्यहम् ॥

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

इसी प्रकार पञ्चम अध्याय कर्मसंन्यास योग, षष्ठ अध्याय आत्मसंयम योग, सप्तम अध्याय ज्ञान-विज्ञान योग, अष्टम अध्याय ब्रह्म योग, नवम अध्याय राजगुह्य योग, दशम अध्याय विभूति योग, एकादश अध्याय विश्वरूपदर्शन योग नाम से प्रसिद्ध है। द्वादश अध्याय भक्ति योग, त्रयोदश अध्याय क्षेत्र और

क्षेत्रज विचार, चतुर्थदश अध्याय गुणत्रय विभाग योग, पञ्चदश अध्याय पुरुषोत्तम योग, षोडश अध्याय में देवासुर संपत्ति का विभाग तथा सप्तदश अध्याय में श्रद्धात्रय विभाग योग बताया गया है। गीता का अन्तिम अष्टादश अध्याय मोक्ष संन्यास योग है। इसमें गीता के समस्त उपदेशों का सार एवं उपसंहार है। गीता का प्रारम्भ धर्म शब्द से होता है। धर्म का अर्थ है धारण करने वाला अथवा जिसे धारण किया गया है। धारण करने वाला जो है उसे आत्मा कहा गया है और जिसे धारण किया है वह प्रकृति है। आत्मा इस संसार का बीज अर्थात् पिता है और प्रकृति गर्भधारण करने वाली माता है। गीता पर शङ्कराचार्य, रामानुज, श्रीधर स्वामी तथा बालगंगाधर तिलक आदि मनीषियों के अनेक भाष्य प्राप्त होते हैं। श्रीमद्भगवद्गीता के अतिरिक्त रामगीता, अर्जुन गीता, ब्रह्म गीता, शिव गीता तथा गर्भ गीता आदि अनेक गीता प्राप्त होती हैं।

**भक्ति :** भक्ति शब्द की व्युत्पत्ति 'भज्' सेवायाम् धातु में 'क्तिन्' प्रत्यय के योग से हुई है, जिसका अर्थ 'सेवा करना' या 'भजना' है, अर्थात् श्रद्धा और प्रेमपूर्वक इष्ट देवता के प्रति आसक्ति। महर्षि वेदव्यास ने पूजा में अनुराग को भक्ति कहा है। भक्ति ही ईश्वर की उपासना, आराधना पूजा तथा सेवा आदि के मूल में स्थित प्रेरक भाव है और भक्ति के विधान ही धर्मों की सृष्टि के कारण बनते हैं। इसी कारण विभिन्न दार्शनिक विचारधाराओं का प्रचलन होता है। भारत भूमि अनादिकाल से ही विचारकों, चिन्तन-मनन करने वाले मनीषियों तथा जिज्ञासु-दार्शनिकों को जन्म देती रही है। साहित्य ग्रन्थों के अनुसार दक्षिण में आलवार सन्तों ने भक्ति का सूत्रपात किया था। इसके बाद कुछ आचार्यों ने इस कार्य को आगे बढ़ाया। इन आचार्यों में रामानुजाचार्य प्रमुख थे। इन्होंने दक्षिण से अपनी भक्तिधारा को उत्तर में फैलाया। इस भक्तिधारा के प्रवाह में वल्लभाचार्य, मध्व, निम्बार्क, चैतन्य जैसे संतो ने महत्त्वपूर्ण योगदान दिया। साधना पद्धतियों की विभिन्नता के फलस्वरूप भक्ति के दो रूप प्रचलित हुए - 1. निर्गुण भक्ति, 2. सगुण भक्ति।

**निर्गुण भक्ति :** निर्गुण भक्तिधारा के अनुसार ईश्वर निराकार, निर्गुण, सर्वव्यापी तथा सर्वशक्तिमान है। इनके अनुसार मिथ्याज्ञान ही माया है और इसी से सांसारिक संबंध पैदा होते हैं। निर्गुण संतो ने शङ्कर के अद्वैतवाद को स्वीकार करते हुए जीव को ब्रह्म का अंश माना। सांसारिक बन्धनों से मुक्ति के लिए वे वैराग्य को भी महत्व देते हैं।

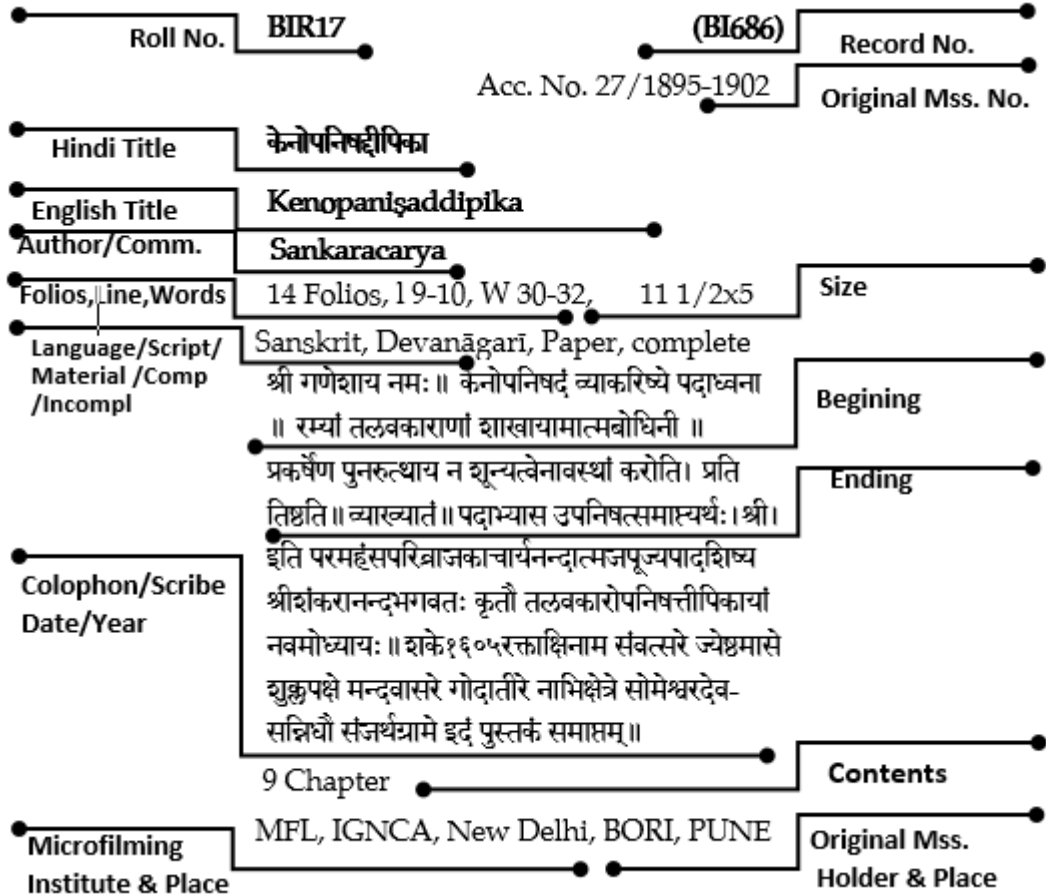
**सगुण भक्ति :** सगुण भक्ति मार्ग में ईश्वर अवतारी पुरुष है। वही कृष्ण, विष्णु, राम, शिव आदि विविध रूपों में आता है। पूजा- अर्चना से उसे पाया जा सकता है। इन्होंने नवधा भक्ति को विशेष महत्व दिया है।

वेदों, उपनिषदों, पुराणों, स्मृतियों तथा षड्वर्षियों के इस देश में बहुत से दर्शनाचार्यों की दीर्घ परम्परा विद्यमान रही है। समय-समय पर ये दर्शन, इनकी व्याख्याएँ तथा मनीषियों द्वारा किए गए विवेचन-विश्लेषण भारत ही नहीं समग्र संसार को सन्मार्ग दिखाते रहे हैं।

## पाण्डुलिपि विवरण (Manuscripts Data)

1	रौल सं० (Roll No.)	12	लिपि (Script)
2	रिकार्ड सं० (Record No.)	13	आधार (Material)
3	मातृका सं० (Mss. No.)	14	पूर्णापूर्ण विवेक (comp/Inc.)
4	शीर्षक हिन्दी (Title Hindi)	15	आरम्भ (Beginning)
5	शीर्षक अंग्रेजी (Title English)	16	समाप्ति (Ending)
6	लेखक/टीकाकार(Author/Commentator)	17	पुष्पिका (Colophon)
7	पत्र सं० (Folios)	18	लिपिकाल (Scribe/Date)
8	पृष्ठ में पंक्ति ( Line in Page)	19	विवरण (Contents)
9	पंक्ति में वर्ण (Word in Line)	20	सूक्ष्मचित्रणस्थान(MFL Centre)
10	आकार (ल+चौ) Size (L+W)	21	मूलमातृका स्थान (Original Mss. Location)
11	भाषा (languages)		

उपर्युक्त पाण्डुलिपि विवरण के अनुसार प्रत्येक पाण्डुलिपि के विस्तृत विवरण का प्रारूप (Sample of Manuscripts Data) इस प्रकार है-



3 लाख पाण्डुलिपियों के सूक्ष्मचित्रण (Microfilm of Manuscripts) जो हमारे केन्द्र (IGNCA) में शोध अध्येताओं के अध्ययन के लिए एक स्थान पर उपलब्ध हुए हैं, इनमें अन्य अनेक दुर्लभ पाण्डुलिपियाँ भी हैं। इसका श्रेय निम्नलिखित हस्तलेखागारों (Manuscripts Libraries) को जाता है। जिनके हम अत्यन्त आभारी हैं।

१. अद्वैताश्रम मायावती, पिथोरागढ़, उत्तर प्रदेश
२. आनन्दाश्रम संस्था, पुणे, महाराष्ट्र
३. एशियाटिक सोसाइटी, मुम्बई
४. अटोम्बा रिसर्च सेंटर, इम्फाल
५. भारत कला भवन, बनारस हिन्दू विश्वविद्यालय, वाराणसी
६. भण्डारकर ओरिएण्टल रिसर्च इन्स्टिट्यूट, पुणे
७. भारत इतिहास संशोधक मण्डल, पुणे
८. मुम्बई विश्वविद्यालय, मुम्बई
९. डॉ० यू० वी० स्वामिनाथन् अय्यर पुस्तकालय, चेन्नै
१०. राजकीय प्राच्य हस्तलेख ग्रन्थालय, चेन्नै
११. गुरु संगोलसेम कालिदमन सिंह संग्रह, इम्फाल
१२. हिजाम रमानी सिंह संग्रह, इम्फाल
१३. जुमा मस्जिद ऑफ मुम्बई ट्रस्ट, मुम्बई
१४. कामरूप अनुसन्धान समिति, गुवाहाटी
१५. केलाडि संग्रहालय एवं ऐतिहासिक शोध संस्थान, केलाडि
१६. खुदा बक्श ओरियण्टल पब्लिक लाइब्रेरी, पटना
१७. लालभाई दलपत भाई प्राच्यविद्या संस्थान, अहमदाबाद
१८. महाराजा सवाई मानसिंह - २ संग्रहालय, जयपुर, राजस्थान
१९. मौलाना अबुल कलाम आजाद अरबी एवं फारसी शोध संस्थान, टोंक, राजस्थान
२०. मणिपुर राज्य अभिलेखागार, इम्फाल
२१. मणिपुर राज्य कला अकादेमी, इम्फाल
२२. मणिपुर राज्य संग्रहालय, इम्फाल
२३. मुतुआ संग्रहालय, इम्फाल
२४. नागपुर विश्वविद्यालय, नागपुर
२५. नतुम संगीत अकादेमी, इम्फाल
२६. प्राच्य शोध संस्थान एवं हस्तलेख ग्रन्थालय, तिरुवनन्तपुरम्
२७. प्राच्य शोध संस्थान, मैसूर
२८. प्यूपिल्स संग्रहालय, ककचिंग, इम्फाल



२९. पं० चन्द्रसिंह स्मारक पुस्तकालय, इम्फाल
३०. पं० धीनचन्द्रसिंह स्मारक पुस्तकालय, इम्फाल
३१. पद्मश्री एन० खेलचन्द्र सिंह संग्रह, इम्फाल
३२. राजस्थान प्राच्य शोध प्रतिष्ठान, अलवर
३३. राजस्थान प्राच्य शोध प्रतिष्ठान, जोधपुर
३४. राजस्थान प्राच्य शोध प्रतिष्ठान, उदयपुर
३५. रामकृष्ण मिशन, चेन्नै
३६. रामपुर राजा लाइब्रेरी, रामपुर
३७. साहित्य संस्था राजस्थान विद्यापीठ, उदयपुर
३८. शंकरमठ, कांचीपुरम्
३९. राज्य संग्रहालय, अलवर, राजस्थान
४०. सरस्वती भवन पुस्तकालय, वाराणसी
४१. सिन्धिया प्राच्य शोध संस्थान, उज्जैन
४२. श्रीचैतन्य शोध संस्थान, कलकत्ता
४३. श्रीरणवीर संस्कृत शोध संस्थान, जम्मू
४४. श्रीजगद्गुरु मूरुसाविर मठ, हुबली, कर्नाटक
४५. श्रीराम वर्मा राजकीय संस्कृत कॉलेज, त्रिपुनीतुरा
४६. तंजावूर महाराजा सरफोजी सरस्वती महल पुस्तकालय, तंजावूर
४७. वैदिक संशोधन मण्डल, पुणे
४८. वृन्दावन शोध संस्थान, वृन्दावन
४९. युम्माम धनराजसिंह संग्रह, इम्फाल
५०. उत्तराखण्ड संस्कृत अकादेमी, हरिद्वार
५१. शंकरन् नम्पूतिरि स्मारक ग्रन्थशाला, कोनिप्पोयेर, त्रिशूर, केरल
५२. वैद्यमठम् वलिय नारायण नम्पूतिरि दक्षिणा मूर्ति ट्रस्ट, त्रिथला, पालक्काड, केरल

### केन्द्र में उपलब्ध पाण्डुलिपियों की प्रतिलिपि प्राप्त करने की विधि –

१. उपर्युक्त ग्रन्थालयों में से जहाँ की वह पाण्डुलिपि है उसका अनुमति पत्र प्रस्तुत करना।
२. केन्द्र की विवरण सूची से उस मातृका का पूर्ण विवरण प्रस्तुत कराना।
३. छाया प्रति (Printout) प्राप्त करने के लिए 10 रुपये प्रतिपृष्ठ के अनुसार अग्रिम धनराशि उपलब्ध कराना। सुक्ष्मचित्रित प्रति (Digital Copy) प्राप्त करने के लिए 30 रुपये प्रतिपृष्ठ के अनुसार अग्रिम धनराशि उपलब्ध कराना।

इस प्रकार मूल संस्था से अनुमति प्राप्त कर आप निदेशक (पुस्तकालय एवं सूचना), इन्दिरा गान्धी राष्ट्रीय कला केन्द्र, जनपथ बिल्डिंग, जनपथ मार्ग, नई दिल्ली - 110001 से किसी भी मातृका की प्रति प्राप्त करने के लिए Email [ID-gaur@ignca.nic.in](mailto:ID-gaur@ignca.nic.in), [rcgaur66@gmail.com](mailto:rcgaur66@gmail.com) पर सम्पर्क कर सकते हैं। अनुमति मिलने पर ही प्रतिलिपि देना हमारी विवशता है। जन हित में यदि मूल संस्थाएँ और सरकारें चाहें तो अनुमति की छूट प्रदान कर सकती हैं। जिससे सभी शोध अध्येता सुविधा पूर्वक पाण्डुलिपियाँ प्राप्त कर उनका सदुपयोग कर सकेंगे। यदि मूल संस्थाएँ उदार भावनाएँ प्रस्तुत करतीं हैं तो यह पाण्डुलिपियों के कल्याण एवं सदुपयोग के लिए अत्युत्तम अवसर होगा। वस्तुतः पाण्डुलिपियों का कोई कॉपी राइट नहीं है। क्योंकि इनके मूल रचनाकार तो सहस्रों वर्ष पूर्व ऊर्ध्वगति को प्राप्त हो गये। अब तो प्रायः प्रतिलिपियाँ ही उपलब्ध हैं। यदि कोई मूल प्रति है भी तो उसके मूल लेखक नहीं हैं तथा उसे 60 वर्ष से भी अधिक समय व्यतीत हो चुका है। इसलिए कॉपी राइट का कोई प्रश्न ही नहीं होता है। अतः उन सभी संस्थाओं से हमारा विशेष विनम्र निवेदन है कि वे उदारता का परिचय देते हुए उन्मुक्त हृदय से शोध अध्येताओं को पाण्डुलिपियों की प्रतिलिपि उपलब्ध कराने के लिए अनुमति प्रदान कर सहयोग करें।

इस प्रकाशन कार्य के लिए हम संस्था के सदस्य सचिव डॉ० सच्चिदानन्द जोशी जी का हृदय से साभार कृतज्ञता प्रकट करते हैं। जो पाण्डुलिपि सम्बन्धी कार्य करने के लिए हमें सर्वदा प्रेरित एवं प्रोत्साहित करते रहते हैं। इसके साथ-साथ चित्रांकन इकाई, प्रलेखन इकाई, सन्दर्भ ग्रन्थालय, प्रकाशन विभाग, लेखाविभाग एवं प्रशासन विभाग के सभी आत्मीय सहकर्मियों सहयोगियों के अत्यधिक कृतज्ञ हैं जिन्होंने किसी भी प्रकार का सहयोग किया है। अतः इस प्रकाशन कार्य की सफलता का श्रेय हमारे इन सभी सहयोगियों को जाता है जिनके अथक प्रयास से यह कार्य इस स्वरूप में सम्भव हो सका।

मुझे आशा ही नहीं पूर्ण विश्वास है कि हमारे इस लघु प्रयास से सभी शोधअध्येता या अनुसन्धित्सु लाभान्वित होंगे और उन्हें पाण्डुलिपियों के अन्वेषण में किसी भी प्रकार की कोई कठिनाई नहीं होगी। इतने प्रयास के पश्चात् भी अनवधानवशात् अनेक त्रुटियाँ हो सकती हैं। एतदर्थ हम क्षमा प्रार्थी हैं। यदि आप सभी का सहयोग रहेगा तो आगामि संस्करण में सुधार करने का प्रयास किया जायेगा।

**गच्छतः स्वलनं कापि भवत्येव प्रमादतः ।**

**हसन्ति दुर्जनास्तत्र समादधति सज्जनाः ॥**

**मुख्य संपादक**

## Abbreviations

	Name of Institutions	Class Code	Acc. Code
1.	Advaita Ashram Mayavati, Pithoragarh	AM	AMR
2.	Anand Ashram Samsthan, Pune	AP	APR
3.	Arabic & Persian Research Instt., Tonk	AI	AIR
4.	Asiatic Society, Mumbai	AS	ASR
5.	Atombabu Research Centre, Imphal	AC	ACR
6.	Banaras Hindu University, Varanasi	BH	BHR
7.	Bhandarkar Oriental Research Instt., Pune	BI	BIR
8.	Bharat Itihas Samsodhak Mandal, Pune	BM	BMR
9.	Bombay University, Mumbai	BU	BUR
10.	Dhinachandra Singh Memorial Mss. Library, Imphal	DL	DLR
11.	Dr. U.V. Swaminatha Iyer Library, Chennai	UL	ULR
12.	Govt. Museum, Alwar	GM	GMR
13.	Govt. Oriental Mss. Library & Research Centre, Chennai	GL	GLR
14.	Guru Sangolsem Kalidaman Singh Collection, Imphal	SC	SCR
15.	Hijam Romani Singh Collection, Imphal	HC	HCR
16.	Juma Masjid Of Bombay Trust, Mumbai	JT	JTR
17.	Kamrupa Anusandhan Samiti, Guwahati	KS	KSR
18.	Kanippayur Library, Kerala	KK	KKR
19.	Keladi Museum, Keladi	KM	KMR
20.	Khuda Bakhsh Oriental Public Library, Patna	KL	KLR
21.	L.D.Instt. of Indology, Ahmedabad	LI	LIR
22.	Maharaja Sawai Man Singh-II Museum, Jaipur	MS	MSR
23.	Manipur State Archives, Imphal	MA	MAR
24.	Manipur State Kala Academy, Imphal	MK	MKR
25.	Manipur State Museum, Imphal	MI	MIR
26.	Mutua Museum, Imphal	MM	MMR
27.	Nagpur University, Nagpur	NU	NUR
28.	Natuam Sangeeta Academy, Imphal	NA	NAR
29.	Oriental Research Instt. & Manuscripts Library, Thiruvananthapuram	OL	OLR
30.	Oriental Research Instt., Mysore	OI	OIR
31.	People's Museum, Kakching, Imphal	PM	PMR
32.	Pt. Chandra Singh Memorial Library, Imphal	CL	CLR
33.	Pt. N. Khelchandra Singh Collection, Imphal	NC	NCR

34.	Rajasthan Oriental Research Instt., Alwar	RI	RIR
35.	Rajasthan Oriental Research Instt., Jodhpur	RR	RRR
36.	Rajasthan Oriental Research Instt., Udaipur	RO	ROR
37.	Rama Krishan Mission, Chennai	RM	RMR
38.	Rampur Raza Library, Rampur	RL	RLR
39.	Sahitya Sanstha Rajasthan Vidyapeeth, Udaipur	SV	SVR
40.	Sankara Mutt, Kancheepuram	SM	SMR
41.	Saraswati Bhawan Library, Varanasi	SB	SBR
42.	Scindhia Oriental Research Instt., Ujjain	SI	SIR
43.	Shri Chaitanya Research Instt., Calcutta	CI	CIR
44.	Shri Ranbir Sanskrit Research Instt., Jammu	RS	RSR
45.	Sree Jagadguru Mooru Savira Math, Hubli	JM	JMR
46.	Sri Rama Verma Govt. Sanskrit College, Tripunithura	RC	RCR
47.	Thanjavur Maharaja Sarfoji Saraswati Mahal Library, Thanjavur	TL	TLR
48.	Uttarakhand Sanskrit Academy, Haridwar	UA	UAR
49.	Vaidika Samsodhana Mandala, Pune	VM	VMR
50.	Vaidyamadham Valiya Narayanan Namboodiri Dakshinamoorthy Trust	VT	VTR
51.	Vrindaban Research Instt., Vrindaban	VI	VIR
52.	Yumnam Dhananjoi Singh Collection, Imphal	YC	YCR

दर्शन

DARŚANA

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तवनिर्णयटीकायाः भावं वक्ष्ये यथामति।।,  
सकलमकलंके यद्विद्याधीशगुरोः शुश्रूषा अल्पा न  
रोचते तस्मात् अस्त्वेवा भक्तियुक्ता  
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विरचितायां गुरुराजमार्गानुवर्त्तिन्यां  
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वीक्ष्यमाणौ सफलयतु स देवो वः क्रतुं वक्रतुंडः॥,  
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कविश्रीपुरुषोत्तमकृतौ संसारतिरस्करणो नाम  
सप्तस्तवकः॥, कृष्णं निडगत इति मत्वा वलकुघो  
भूदिति कथापितापि रामस्य नित्रिडदुःदान्यभूत् अत  
एव संसाराब्धिरसीकाचनकामिनीरूपा विषतुल्यायै  
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गिरन्, मानी माता पिता विष्णुं यस्याख्या  
पुरुषोत्तमः। विष्णुभक्तिलतां चक्रे सतां च चे  
कृतांजलीः॥, इति श्रीविष्णुभक्तिकल्पलताक्षे  
महिधरकृतटिका समाप्तः श्रुतिबाणरसेदुमानवर्षे  
नभसि स्कंददिने सितेकवारे महीदासबुधो  
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लक्ष्मीः रहसि हरिसंबंधं प्राप्य प्रेमव्याकुलालतो  
गाढमालिगच स्वामिना विष्णुना सहं एकीभावं  
प्राप्नोतीति ध्वनिः सृग्धरावृत्तम्॥, इति  
श्रीपुरुषोत्तमकविकृत(त) विष्णुभक्तिकल्पलतायाः  
टीकायां महेश्वरविरचितायामामोदसामाख्यायां  
चित्तप्रबोधनामाष्टम् स्तवकः॥ अष्टमस्तवकबद्धा  
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महेश्वरविरचितायां आमोदसामाख्यायां  
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हाईसिद्धये।।, इति श्रीनृसिंहारण्यमुनिविरचिते  
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तिष्ठति।।, इति श्रीनृसिंहारण्ये मुनिविरचिते  
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		Acc. No. 186			Acc. No. 192
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वचनि मीलति यत्प्रबोधात्तु ब्रह्म नौमि  
सुखमद्वयमात्मरूपम्।।, मायां तु प्रकृति  
विद्यादित्यादि श्रुत्या विपदादेरिद्योपादानत्वावगमान्न  
साधनवैकल्पं न चांतः करणस्य...पादानत्व संभवात्  
अत्यन्ता सिद्धिरिति वाच्यं अंतः करणस्य  
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गजाननम्।।, तथा  
चेदमाकारानुभवसंस्कारसहकुताविद्याकार्यत्वात्  
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पदबोधवशात् प्रपंचः। मालाफणी वचनिमीलति  
यत्प्रबोधात् तब्रह्म नौमि सुखमद्वयमात्मरूपम्।।,  
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बुधैः सदिः क्षमा हि विदुषां धनम्।।, इति  
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सुरेश्वरम्।।, सर्वकर्माणि संचितानीत्यर्थः। न तु  
प्रारब्धानि। तेषां भोगैकनाश्यत्वात्।।  
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श्रीपरमहंसवैष्णवाचार्य  
श्रीहरिव्यासदेवविरचितवेदांतसिद्धान्त रत्नाञ्जलौ  
चतुर्थः परिच्छेदः॥, इति  
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स्वजनभरणशीलं शीलये विघराजम्।।,  
कीर्तिप्रचयगमनादिसिद्धयं ग्रन्थस्य  
विश्टमूखगुणानामधेयानिदर्शय आशिर्वचनलक्षणं  
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साम्बः कोपि संवित्कदंबः॥, क(ग)  
भीरसूक्तिविवृतिः काहं बालस्तथापि कृतिरेषा।  
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1 Folio; L 13, W 37, 8 1/4 x 5 1/4, Paper, Sanskrit, Devanāgarī, Complete, न भूमिर्न तोयं न तेजो न वायुर्न खं नैद्रियं वा न तेषां समूहः।। अनेकांतिकत्वास्त्यैकसिद्धस् तदेकोवशिष्टः शिवः केवलोहं।।, न शून्यं न चाशून्यमद्वैतकत्वात्। कथं सर्ववेदांतसिद्धं ब्रवीमि।।, इति श्रीमत् शकराचार्यकृतः सिद्धांतबिन्दु समाप्तः संवत् 1857 शके 1722 प्रवर्त्तमाने लिपिकृता वृंदावने शुभं भवतु।।, Saṁvat 1857, Śaka 1722, MFL, IGNCA, New Delhi, Bhandarkar Oriental Research Institute, Pune
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88 Folios; L 9, W 34, 8 7/8 x 4 1/4, Paper, Sanskrit, Devanāgarī, Complete, श्रीशंकरचार्यनवावतारं विश्वेश्वरं प्रणम्य। वेदांतशास्त्रश्रवणाळसानां बोधाय कुर्वे कमपि प्रयत्नम्।।, बहु याचनाया मयायमल्पो बलभद्रस्य कृते कृतो निबंध यद्दृष्टमिहास्ति यच्च दूष्टं तंदूदारा सुधियो विवेचयंतु।।, इति श्रीपरमहंसपरिव्राजकाचार्य श्रीविश्वेश्वर सरस्वतीभगवत्पूज्यपादसिष्य श्रीमधुसूदन सरस्वतीविरचितः सिद्धान्तबिन्दुः ग्रंथ समाप्तः।।, Saṁvat 1765, Puruṣottama Sarasvatī, MFL, IGNCA, New Delhi, Bhandarkar Oriental Research Institute, Pune

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कमपि प्रबंधम्॥, बहु याचनाया मयायमल्पो  
बलभद्रस्य कृते कृतो निबंध यददृष्टमिहास्ति यच्च दूष्टं  
तंदूदारा सुधियो विवेचयंतु॥, इति  
श्रीपरमहंसपरिव्राजकाचार्य श्रीविश्वेश्वर  
सरस्वतीभगवत्पूज्यपादसिष्य श्रीमधुसूदन  
सरस्वतीविरचितः सिद्धान्तबिन्दुः ग्रंथ समाप्तः॥,  
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कुर्वे कमपि प्रयत्नम्॥, बहु याचनाया मयायमल्पो  
बलभद्रस्य कृते कृतो निबंध यददृष्टमिहास्ति यच्च दूष्टं  
तंदूदारा सुधियो विवेचयंतु॥  
अलमन्यांबुधिभ्रांतैर्गृह्यतां विबुधेरिह।  
बिंदुसंदीपनाभ्यासे युक्तिमौक्तिकपंक्तयः॥, इति  
श्रीमधुसूदनसरस्वती श्रीश्रीधरसरस्वती  
पूज्यपादशिष्यपरमहंसपरिव्राजकाचार्य  
श्रीपुरुषोत्तमसरस्वती श्रीपादविरचितो  
बिंदुसंदीपनाख्यो ग्रंथः समाप्तः॥, Sāmvat  
1840, Puruṣottama Sarasvatī, MFL,  
IGNCA, New Delhi, Bhandarkar  
Oriental Research Institute, Pune
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वेदांतशास्त्रश्रवणालसानां बोधाय कुर्वे कमपि  
प्रयत्नम्॥, बहुपावनयाभपायमल्पो...कृते कृतो  
निबंधः। यददृष्टमास्ति यश्च द्रुष्टं तद्दूदारा सुधियो  
विवेचयंतु॥, इति श्रीमत्परमहंसपरिव्राजकाचार्य  
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सिद्धान्तमकरन्दटीका  
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11 Folios; L 8, W 42, Folio 1 missing, 9 2/8 x 3 5/8, Paper, Sanskrit, Devanāgarī, Complete, यै किं लौकिकात्मज्ञानेन किं वा लौकिकात्मज्ञानेन नाद्यस्तस्य नित्यसिद्धत्वेन तादशपुरुषार्थसाधनत्वाद्दृष्टेः॥, इति श्रीमत् परमहंसपरिव्राजकाचार्यभारतीश्रीनृसिंहपूज्यपादशिष्ये ण श्रीउपेंद्राश्रमचरणकमलंचचरीकेण श्रीभारतीविश्वरूपेणविरचितायां सिद्धान्तमकरंदटीकायां चतुर्थः परिच्छेदः। समाप्तः॥ शुभं भवतु॥ संवत्1588, Saṁvat 1588, MFL, IGNC, New Delhi, Bhandarkar Oriental Research Institute, Pune
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एवं स्वसास्त्रसर्वस्तं मया गुप्तं निरूपितं।। एतद्बुद्ध्या  
विमुच्येत पुरुषसर्वसंशयात्।।, इति  
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साक्षाद्यक्तिस्तत्राभिधीयते।।, महांतानां हृदोद्गता  
मुक्त(क्ता) माला महा शुभा। अन्ये च विघ्नदा सर्वे इयं  
विघ्नविनासनी।।, इति श्रीमत्परमहंस  
परिव्राजकाचार्य  
श्रीज्ञानानन्दपूज्यपादशिष्यश्रीप्रकाशनन्दविरचिता
- सिद्धान्तमुक्तावली समाप्ताः।।, MFL, IGNCA,  
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संसारिणोर्जीवपरमात्मनो न संभवतीति  
मुख्यार्यानुपपद्यया लक्षणायुक्तेति सांप्रतं  
श्रुतिसिद्धेऽनुपपत्त्यभावात्।।, Nānā Dikṣita,  
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(?) सुमनोधिगम्ये। क्षणं गवेंद्रस्य  
पदांबुजासेविश्रम्यतां मानसराजहंसः।।,  
श्रीमत्कल्याणरायणटिप्पणीविवृते कृता।।, इति  
श्रीयिष्ठलेश्वरचरणकमलेकृता  
श्रीकल्याणरायविरचिता  
सिद्धान्तमुक्तावलीविवृतिटिप्पणी समाप्तः।।,  
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सृष्टिस्थितिप्रलयकारणमामनंति। तं  
श्यामसुंदरमविक्रियमात्ममूर्त्ति सर्वेश्वरं प्रणति  
मात्रवशं भजामः।।, प्रपकेस्वप्रभोः पीठकेयं प्रीया  
साधुना संव्यधायि प्रबंधा दयासिंघवः साधयः  
शुद्धयेनं मुहुर्लोकथध्वं ततः शोघयध्वम्।।, इति  
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व्याख्यातः।। श्रीभूयात्।। उनम।।,  
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प्रोक्ता तत्सिद्धौ फलमुच्यते॥  
स्वमार्गोक्ततनुवित्तजायाः सेवायाः मानसी  
सेवाफलमिति सिद्धान्तमुक्ता वल्यां  
श्रीमदाचार्यचरणोक्तेः निबंधे तु भक्तिः स्वतंत्रा॥,  
द्वितीय इति॥ आद्य फलाभावे भगवतो दातृत्वं  
नास्ति तदा सेवानाधि दैविकीत्युक्तं भवति॥  
भोगाभावस्तदैव सिध्यति यदा गृहपरित्यागः॥,  
इति श्रीमद्बल्लभाचार्य विरचितं सेवाफलप्रकरणं  
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काम्ये मपिस्त्यज्यतां॥ पापौघः परिधूयतां  
भवसुखे दोपोनुसंधीयतां॥, प्राक्कर्मप्रविलाप्यतां  
चिति वल्लन्नाप्युतरः श्लिष्यतां प्रारब्धं त्विह  
भुज्यतामथ परं ब्रह्मात्मना स्थीयतां॥, इति  
श्रीपरमहंसगोविंदभगवत्पादपूज्यशिष्यश्रीशंकराचा  
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प्रो. (डॉ.) रमेश चंद्र गौड़ आईजीएनसीए, नई दिल्ली में एचएजी वेतनमान (स्तर15) में प्रोफेसर एवं विभागाध्यक्ष (कलानिधि) एवं पूर्व डीन (अकादमिक) के रूप में कार्य कर रहे हैं।

प्रो. गौड़ वर्तमान में राष्ट्रीय नाट्य विद्यालय (एनएसडी) के निदेशक भी हैं, जो संस्कृति मंत्रालय, भारत सरकार का एक स्वायत्त संस्थान है। उन्होंने 15.03.2022 को निदेशक, एनएसडी के अतिरिक्त भार के रूप में अपना पद ग्रहण किया है वे एनएसडी, नई दिल्ली के अतिरिक्त गंगटोक, अगरतला, बेंगलुरु में स्थित इसके केन्द्रों एवं टीआईई विंग श्रीनगर के प्रमुख कार्यकारी अधिकारी हैं। इसके पूर्व जेएनयू, टीआईएफआर, सीएसआईआर-सीआरआरआई, आईएमटी, एमडीआई और आरआईएस जैसे प्रसिद्ध संगठनों से जुड़े रहे हैं।

फुलब्राइट स्कॉलर(वीटी, यूएसए), प्रो. गौड़ ने 24 देशों जैसे- यूएसए, यूके, ऑस्ट्रेलिया, रूस, जर्मनी, फ्रांस, चीन, जापान, ताइवान, ईरान, थाईलैंड, इंडोनेशिया, कंबोडिया, बांग्लादेश, मलेशिया, सिंगापुर, श्रीलंका, हांगकांग, पनामा, दक्षिण कोरिया, भूटान, यूई और नीदरलैंड आदि में डिजिटल पुस्तकालय और अन्य संबद्ध क्षेत्रों में भारत का प्रतिनिधित्व किया है।

### अंतर्राष्ट्रीय और राष्ट्रीय सम्मान और पुरस्कार :

प्रो. गौड़ को 14 से अधिक प्रमुख अवार्ड एनसीपीईडीपी-एमफैसिस यूनिवर्सल डिजाइन अवार्ड 2017, टर्नटिन ग्लोबल इनोवेशन अवार्ड्स 2017 (यूएसए), रॉयल सोसाइटी ऑफ केमिस्ट्री (आरएससी) इंडिया, लाइब्रेरियन च्वाइस अवार्ड, डायनेमिक लाइब्रेरियन, इंडिया सीएसआर, इनोवेटिव लाइब्रेरी सर्विसेज (लीडरशिप) के लिए डॉ. वेलागा मेमोरियल अवार्ड वर्ष 2019, ग्लोबल नॉलेज मैनेजमेंट कांग्रेस एंड अवार्ड्स में "मोस्ट फैबुलस ग्लोबल नॉलेज मैनेजमेंट लीडर" अवार्ड 2020, वर्ल्ड एचआरडी कांग्रेस 2020, बेस्ट लाइब्रेरी लीडर अवार्ड आदि राष्ट्रीय और अंतर्राष्ट्रीय सम्मान एवं पुरस्कारों से अलंकृत किया गया है।

### यूनेस्को में भारत का प्रतिनिधित्व :

प्रो. गौड़ सदस्य-अंतर्राष्ट्रीय सलाहकार समिति (IAC) यूनेस्को मेमोरी ऑफ द वर्ल्ड (MoW) कार्यक्रम (2018-2025) के साथ-साथ सदस्य यूनेस्को ग्लोबल टास्क फोर्स ऑन इंडीजिनस

लैंग्वेज (2020-2032) के सह अध्यक्ष के रूप में नामांकित पहले भारतीय हैं।

### अन्य अंतर्राष्ट्रीय समितियाँ :

प्रो. गौड़ ने दक्षिण कोरिया में इंटरनेशनल सेंटर ऑन डॉक्यूमेंट्री हेरिटेज (ICDH) और डिजिटल डुनुहुआंग, चीन पर सलाहकार समिति की स्थापना के लिए विशेषज्ञ परामर्श समिति के सदस्य के रूप में भी कार्य किया है। उन्होंने इंटरनेशनल फेडरेशन ऑफ लाइब्रेरी एसोसिएशन (आईएफएलए), आईएफएलए कला पुस्तकालयों, अकादमिक और अनुसंधान पुस्तकालयों और एशिया और ओशिनिया क्षेत्रीय समिति, सदस्य-अंतर्राष्ट्रीय NDLTD निदेशक मंडल, सदस्य डेटाबीब सलाहकार बोर्ड, यूएसए आदि की विभिन्न समितियों के सदस्य के रूप में भी कार्य किया है। वे 2021-2024 की अवधि के लिए सांस्कृतिक विरासत पर IFLA सलाहकार समिति के अध्यक्ष के रूप में नियुक्त पहले भारतीय भी हैं।

### राष्ट्रीय समितियाँ :

प्रो. गौड़ ने 100 से अधिक राष्ट्रीय समितियों और बोर्डों में सेवा की है। इनमें से कुछ महत्वपूर्ण हैं- सीएसआईआर-राष्ट्रीय विज्ञान संचार और सूचना संसाधन संस्थान (NISCAIR), नई दिल्ली (पूर्व में आईएनएसडीओसी) के लिए अनुसंधान परिषद (RC) के सदस्य। सदस्य बोर्ड ऑफ स्टडीज माखन लाल चतुर्वेदी पत्रकारिता विश्वविद्यालय, भोपाल, सदस्य-शासी निकाय शहीद सुखदेव सिंह कॉलेज ऑफ बिजनेस स्टडीज (डीयू), कई प्रमुख प्रकाशकों के अकादमिक सलाहकार बोर्ड; एल्सेवियर, स्प्रिंगर, रॉयल सोसाइटी ऑफ केमिस्ट्री, EBSCO, PROQUEST, OUP, CUP IOP, आदि, सदस्य- गवर्निंग काउंसिल- INFLIBNET, भारतीय विश्वविद्यालयों में इलेक्ट्रॉनिक थीसिस और निबंधों को प्रस्तुत करने और एक्सेस करने के लिए यूजीसी राष्ट्रीय समिति के सदस्य, सदस्य- राष्ट्रीय सलाहकार बोर्ड-ई-शोध सिंधु राष्ट्रीय संघ, सदस्य-यूजीसी-एमएचआरडी ड्राफ्ट रेगुलेशन कमेटी फॉर यूजीसी (प्रमोशन ऑफ एकेडमिक इंटीग्रिटी एंड प्रिवेंशन ऑफ प्लेजरिज्म इन हायर एजुकेशन इंस्टीट्यूशंस) रेगुलेशन 2018। वे भारत में विभिन्न विश्वविद्यालयों / संस्थानों के पुस्तकालय सलाहकार बोर्ड / समितियों के सदस्य हैं तथा 2020 से भारतीय शिक्षण मंडल के अनुसंधान प्रकोष्ठ के राष्ट्रीय टीम के सदस्य हैं।

प्रो. गौड़ को संस्कृति मंत्रालय, भारत सरकार द्वारा Indian institute of Heritage की स्थापना के लिए विशेष कार्य अधिकारी (ओएसडी) के रूप में नियुक्त किया गया है इसके

## ABOUT EDITORS

अतिरिक्त नीति आयोग परियोजना (पीएमओ के निर्देशों के तहत) परियोजना निगरानी समिति (पीएमसी) के अध्यक्ष के रूप में भी नियुक्त किया गया है - विभिन्न केंद्रीय मंत्रालयों/विभागों के बीच पुस्तकालयों को नेटवर्किंग/एकीकृत करना, ताकि पुस्तकालय एकीकृत तरीके से उच्च गुणवत्ता वाली सेवाएं प्रदान कर सकें।

वे कई अंतरराष्ट्रीय और राष्ट्रीय पत्रिकाओं में संपादकीय/सलाहकार बोर्ड/अतिथि संपादक के सदस्य हैं। उन्होंने 31 से अधिक वर्षों के पेशेवर कार्यकाल में पीएच.डी. और एम. फिल् के छात्रों का मार्गदर्शन किया है तथा 12 पुस्तकों का लेखन और संपादन कार्य किया है, 70 से अधिक लेख / पत्र लिखे हैं और विभिन्न राष्ट्रीय और अंतरराष्ट्रीय सम्मेलनों आदि में 600 से अधिक पत्र / वार्ता प्रस्तुत किए हैं। उन्होंने 500 से अधिक राष्ट्रीय और अंतरराष्ट्रीय सम्मेलनों / सेमिनारों / वेबिनार / कार्यशाला एवं पुस्तक चर्चा आदि का आयोजन और निर्देशन किया है।



डॉ. कीर्तिकान्त शर्मा इन्दिरा गाँधी राष्ट्रीय कला केन्द्र में पाण्डुलिपि इकाई के प्रमुख हैं। इन्होंने सम्पूर्णानन्द संस्कृत विश्वविद्यालय, वाराणसी से आचार्य (M. A.) की उपाधि प्रथम श्रेणी में प्राप्त की है। इनकी विद्यावारिधि

(Ph.D.) संस्कृत विषय में श्रीलालबहादुरशास्त्रीराष्ट्रियसंस्कृतविद्यापीठ, नई दिल्ली से सम्पन्न हुई। इनके अनेक लेख पत्र-पत्रिकाओं में प्रकाशित हुए हैं। अनेक राष्ट्रीय सम्मेलनों में इनका सहभाग रहा है। इन्होंने कई वेदपाठशालाओं को अपनी सेवाएँ प्रदान की हैं और अपने ही प्रयास से एक वेद संस्था का संचालन करते हैं। अपने कार्यक्षेत्र में इन्होंने अनेक पाण्डुलिपियों का पदसूचीकरण, पाठनिवेशन, लिप्यन्तरण, संशोधन, संपादन और प्रकाशन किया है। इन्हें शारदा, ग्रन्थ, नेवारी, मैथिली, नन्दिनागरी, मलयालम, तेलुगु, कन्नड़ आदि अनेक लिपियों में भी परिपक्वता है। इ.गाँ.रा.कला केन्द्र में विगत दो वर्षों से पाण्डुलिपि एवं लिपि विज्ञान पाठ्यक्रम भी चला रहे हैं। इन्हें वर्ष 2008 में संस्कृति सम्मान, 2014 में संस्कृति-संस्कृत-संरक्षण-सेवा-सम्मान तथा 2016 में वेद-मार्तण्ड-सम्मान से सम्मानित किया गया है।



डॉ. डी. आर. गुप्ता ने विज्ञान, ग्रन्थालय विज्ञान तथा इतिहास विषय में स्नातक / स्नातकोत्तर उपाधि प्राप्त करने के साथ इतिहास (आधुनिक भारत) विषय में पी.एच.डी. की डिग्री प्राप्त की है। इसके अतिरिक्त रिप्रोग्राफी, अभिलेखों की देखभाल और संरक्षण, रिकॉर्ड मैनेजमेंट, संगणक विज्ञान, ग्रन्थालय विज्ञान, कला और संस्कृति, उर्दू, संस्कृत तथा फ्रेंच भाषा जैसे अनेक विषयों में इन्होंने अनेकों प्रमाणपत्र और प्रशिक्षण प्राप्त किया है। इनकी साहित्य में विशेष रुचि रही है और इनको राष्ट्रीय स्तर पर अनेक सम्मेलनों में सम्मानित भी किया जा चुका है।

वर्तमान में डॉ. गुप्ता इंदिरा गांधी राष्ट्रीय कला केन्द्र, नई दिल्ली में रिप्रोग्राफी विभाग में वरिष्ठ रिप्रोग्राफी अधिकारी के पद कार्यरत है। इससे पूर्व इन्होंने विभिन्न संस्थानों मुख्यतः राष्ट्रीय अभिलेखागार में भी कार्य किया है। डॉ. गुप्ता की विशेषज्ञता दुर्लभ और मूल्यवान पाण्डुलिपियों की माइक्रोफिल्मिंग और डिजिटाइजेशन प्रणाली द्वारा देखभाल और संरक्षण करना है। वह पुस्तकालय स्वचालन और संस्था में ईगवर्नेन्स परियोजना के कार्यान्वयन में भी तकनीकी प्रधान/ई-ऑफिस एडमिनिस्ट्रेटर के रूप में सक्रिय रूप से सहभागी रहे हैं।

अपने 35 वर्ष के कार्यकाल में इन्होंने अनेक महत्वपूर्ण शैक्षणिक और संशोधन उपक्रमों में सहभाग लिया। राष्ट्रीय और अंतरराष्ट्रीय स्तर पर अनेक संगोष्ठी एवं कार्यशालाओं में सहभागी होकर इन्होंने 15 से अधिक लेख प्रकाशित किये हैं। विविध पुस्तकें, पत्रिका और अंतरराष्ट्रीय पत्रिकाओं के संपादन में इनका शैक्षणिक योगदान रहा है। डॉ. गुप्ता ILA और IASLIC के आजीवन सदस्य हैं।



श्री. बी. एस. राणा ने पुस्तकालय विज्ञान की शिक्षा दिल्ली विश्वविद्यालय में स्नातकोत्तर उपाधि तथा जामिया विश्वविद्यालय से हिन्दी साहित्य में एम्. ए. की उपाधि प्राप्त की। पुस्तकालय विज्ञान की कई पत्रिकाओं में इनके लेख प्रकाशित हुए हैं

तथा बहुत सी ग्रन्थ सूचियों के संपादन तथा प्रकाशन में योगदान दिया है। अनेक राष्ट्रीय और अंतरराष्ट्रीय सम्मेलनों में इनका सहभाग रहा है। वर्तमान में यह इंदिरा गाँधी राष्ट्रीय कला केन्द्र के ग्रन्थालय विभाग में सहायक पुस्तकालय एवं सूचना अधिकारी के पद पर सेवारत हैं। वह ILA के आजीवन सदस्य हैं।